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A

SERMON

Preached before the

Houſe of LORDS,

IN THE

Abbey-Church of *Weſtminſter*,

On *Monday*, *Jan.* 30, 1743-4.

Being the Day appointed to be obſerved as the Day of the Martyrdom of King *CHARLES* I.

By *MATTHEW*, Lord Biſhop of *Bangor*.

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Die Martis 31 *Januarii*, 1743.

ORDERED by the Lords Spiritual and Temporal in Parliament aſſembled, That the Thanks of this Houſe be, and are hereby given to the Lord Biſhop of *Bangor*, for the Sermon by him preached before this Houſe Yeſterday, in the *Abbey-Church*, *Weſtminſter*; and he is hereby deſired to cauſe the ſame to be printed and publiſh'd.

ASHLEY COWPER,
Cler' Parliamentor.

MATTHEW xii. 25.

Every Kingdom divided againſt itſelf is brought to Deſolation.

THIS Sentence ſtands in the Context as a Maxim of inconteſtible Truth, ſo far from wanting the Aid of any other Argument to prove it, that its own clear Evidence is thought ſufficient to obviate the vileſt Calumny, that the Phariſees could invent againſt the Bleſſed Jeſus; that he caſt out Devils by *Beelzebub* the Prince of Devils. *Jeſus knowing their Thoughts, ſaid, Every Kingdom divided againſt itſelf is brought to Deſolation; and every City or Houſe divided againſt itſelf ſhall not ſtand.*

Wherever there is a Society formed to make ſome Sort of Government neceſſary, even from that of a private Family to the Dominion of the moſt extenſive Empire, there muſt be an Union of Strength, a Concurrence of the Governors in all neceſſary Meaſures to preſerve Peace and Order, or it will be impoſſible for that Government to ſtand: Even the Kingdom of Satan, a Kingdom founded

in Diſobedience and Rebellion, and peopled by Pride and Diſcord, if it be divided againſt itſelf, muſt fall.

But however clear and ſelf-evident the Maxim is, it is not the leſs worthy of our Notice for being ſo; Like many other Things in Nature, and many obvious Truths in Morality, the more common they are, the more generally uſeful; and the clearer the Truths, the more univerſally the Practice of them neceſſary: So fares it with this plain Maxim of Policy, that whoever ſincerely means well to the Publick, and to promote the Peace, and Order and Proſperity of that Community whereof he is a Member, ought never quite to drop it out of his Thoughts. For tho' the Maxim may ſeem principally to reſpect thoſe who are veſted with the Powers of Government, and require them to conſider well, wherein the Strength of it lies, and to keep that Strength collected together by an Union of all the ſeveral Parts, and ready to be exerted like the Strength of one Man againſt any common Enemy: Yet will it be impoſſible for the beſt Governors always to ſucceed, where the Subjects are unattentive to the Enemy's Arts of ſeducing, and ſowing Sedition amongſt them; when their Ears are open to every Complaint without knowing the real Cauſes of it, and their Jealouſy awake to every Rumour of Diſcontent, without con-

conſidering the Quarter from whence it ariſes. In ſuch Caſes, the ableſt Governors upon Earth cannot poſſibly guard againſt all the Wiles of their open and ſecret Enemies: The People muſt take a Part in marking thoſe who cauſe unneceſſary Diviſions among them, or their Strength will ſoon dwindle into Weakneſs, and their Country become a Prey to the firſt Invader. And who does not ſee that in Proportion to the Share of Liberty, any People is bleſſed with in their Form of Government, the Danger from ſuch Diviſions will be the greater and more frequent? 'Tis of the Nature of all free Governments, to be expoſed to Diſſentions and Conteſts: An infinite Number of Mens Wants and Paſſions give Birth to them; and when they happen not to be moderated by Prudence, and conducted with Temper and Diſcretion, they naturally tend to deſtroy that very Liberty which is the Parent of them; and by letting out the Waters of Strife, ſpread Deſolation and Miſery over all the Country they were originally meant, or (at leaſt) pretend to preſerve.

The ſad State of our own Country about an hundred Years ago, affords a moſt melancholy Proof of this: The Nation has felt the Effects of it ever ſince; and whoever attends to the Hiſtory of thoſe Times, from the firſt Beginning of Strife in the national Councils to the laſt Deciſion of it in

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the Field, and obſerves the Progreſs of thoſe bitter Animoſities againſt the King, which purſued him from the Cabinet to the Field, from the Field to the Priſon, and from the Priſon to the Scaffold; together with the Acts of Violence exerciſed upon the other Branches of the Legiſlature, and almoſt total Contempt of all the known Laws of Government; muſt be fully convinced of the Danger of running haſtily into thoſe Diviſions which rend the State; muſt ſee how ſome of the moſt juſtifiable Cauſes of Complaint and Difference, may become a Cloak to wicked Men to cover the dark Deſigns of their own Ambition, even cooly to embrue their Hands in their Sovereign's Blood, and diſſolve the whole Frame of Government, in order to compaſs what they had maliciouſly contrived.

Let this Maxim then, *Every Kingdom divided againſt itſelf is brought to Deſolation*, be the Subject of our preſent Thoughts, not by Way of proving what is almoſt ſelf-evident; but of looking into the Springs and Cauſes and Progreſs of ſuch Diviſions, and illuſtrating them by Inſtances out of the Hiſtory, which gave Occaſion to this Day of national Humiliation and Faſting: That ſo we may profit ourſelves by the Calamities of former Times, and by guarding againſt that Species of Sin which brought about the

the fatal Tragedy of the Day, anſwer the true End and Purpoſe of appointing it.

That there ſhould be a Difference of Sentiments in Matters of Policy and Government, among Numbers of Men met in Society together, ſeems as unavoidable, as that they ſhould be of different Complexions: For as the various Degrees of Underſtanding and Reaſon among Men will always ſhew the very ſame Object in very different Lights to them; and the Diverſity of thoſe Appetites and Paſſions which are common to the human Species, will, with Regard to Individuals, give a different Proportion of Good and Evil to the Objects of them; ſo is it impoſſible but Opinions muſt alſo vary, and that Variety become a Source of infinite Diviſions and Striſe. Hence is it that in a State of Nature every Thing would tend to Riot and Confuſion: The skilful Artiſt could neither be ſecure of the Reward of his own Ingenuity, nor the laborious Husbandman in the Enjoyment of the Fruits of his own Labour; unleſs they had always both Skill and Power to guard againſt the crafty Deſigns, or violent Attacks of their wicked and ſlothful Neighbours. And hence aroſe the Neceſſity of Mens forming themſelves under Governments, that by the united Wiſdom and Strength of the Brave and Prudent, ſuch Regulations might be made as were neceſ-

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ſary to keep Mens Paſſions and Appetites within their juſt Bounds, and ſecure to every Individual the peaceable Poſſeſſion of that Property, to which he might at any Time be entitled, by his own Application and Induſtry, by Inheritance, or the good Will of his Friends and Benefactors. But no ſooner are theſe Regulations made, than a new Train of Objects ſtarts up to ſollicit our Appetites and Paſſions. Securing of Property, and leaving every one at Liberty to enjoy his own, naturally produces a large Increaſe: Increaſe of Wealth always produces an Increaſe of Strength and Power; and the Inequalities, that are unavoidable in the Diſtribution of the Wealth, the Strength, and Power of a Society among the ſeveral Members of it, lay the Foundation of great Emulation and Envy, always ready to kindle into Strife and Faction, and that Faction to blow the Coals of inteſtine War, which at once ſilences all the Laws in Being; and, if not immediately extinguiſhed, can have no other End than Ruin and Deſolation.

From this Account of the natural Cauſes of the Riſe and Progreſs of Diviſions among Men, we may ſee the Propriety of the Apoſtle St. *James*'s Queſtion to the firſt Chriſtians, *From whence come Wars and Fightings amongſt you? Come they not of your Luſts*, * (or as it might be rendered) *Plea-*

* *James*, iv. ver. 1.

ſures

ſures which war in your Members? Come they not, either of the Irregularities of your Appetites, or an Exceſs in the Indulgence of thoſe that are lawful? Hence alſo, may we ſee the Difficulty of providing any adequate Remedy, againſt Diviſions in Communities; for as that *Amor Principatus*, that Ambition, which is the chief Fomenter of them, may be laudable or vile, not only according to the Objects of it, but according to its different Degrees in Men of different Abilities; it is next to impoſſible to mark out any common Meaſure for regulating this Paſſion. No written Law can ſay to Man's Ambition, Thus far ſhalt thou go and no farther; nor any general Rule be laid down for the Diſpoſal of the Honour and Power belonging to a Government, that can poſſibly anſwer the Expectation of every Member of it.

In deſpotic Governments, indeed, where every Thing moves by the imperious Will of one Man, however dreadful on many other Accounts, it will generally be that one Man's Fault, if Diviſions are ſuffer'd to riſe ſo high as to endanger the publick Welfare; but in every free, in every deſireable Form of Government, where the Legiſlature itſelf conſiſts of different Branches; ſuch a Variety of Dependencies will be created upon every Branch, that Diviſions of one Kind or other will always

ſubſiſt among them, and make it extremely difficult for thoſe at the Helm to keep the Ballance equal, when it is ſo much in the Power of the People to vary the Weight that is thrown into different Scales. As therefore in deſpotick Governments, the dividing a Kingdom againſt itſelf depends chiefly upon the Wiſdom and Temper of the Prince, ſo does it in popular Governments in a great Meaſure upon the People's Humours. In the firſt Caſe, if Wiſdom and Juſtice preſide at the Helm, they will never fail of reſtraining the Madneſs of the People: In the latter, neither Wiſdom nor Juſtice in any one Branch, can ſufficiently guard againſt the Want of them in the others; and in Proportion as the Peoples Share of Power in the Legiſlature is greater or leſs, the more or leſs room will there be for artful Men to work upon their Paſſions; having always the Pretence of the Peoples Intereſt ready to eſtabliſh their own Popularity. Pretences of this Kind can never be wanting, and are always plauſible; ſo plauſible that the honeſteſt Minds are very frequently caught by them, and unable to diſcover the Impoſition till it is too late to prevent the Miſchief.

Had the Love of their Country been the only Object in View of the leading Men at the Beginning of the long Parliament, had the Redreſs of real Grievances, the Removal of juſt Cauſes of Complaint

Complaint been their ſole Aim in obſtructing the Meaſures of King *Charles*'s Government, the Conceſſions which the King was ſoon prevailed on to make, would at once have healed the Breach, and their Names been held in honourable Remembrance to all Poſterity. The Illegality of Ship-Money, the Oppreſſions of the High Commiſſion-Court and Star-Chamber, in Proſecutions both of civil and eccleſiaſtical Offences, and the Diſtruſts ſhewn to the Great Council of the Nation in Parliament, by the late frequent and haſty Diſſolutions of it, ſeem to have been the moſt juſtifiable Cauſes of Complaint; but all theſe were in the Compaſs of one Year removed, and the ſuppoſed Encouragers and Adviſers of them given up; Ship-Money was declared unlawful, the Authority of the oppreſſive Courts aboliſh'd, and an Act paſſed to prevent the Diſcontinuance of that Parliament by any of the uſual and ſettled Methods of doing it, till ſuch Time as they ſhould make a ſpecial Act to diſſolve themſelves.

How well, how wiſely the Lords would have ſet a Limitation of Time, of the Term of two Years to this Act, the Reaſon of the Thing puts paſt Diſpute: How ill the King was adviſed in giving his Conſent to it, ſeems not at this Diſtance of Time to want explaining: Perhaps there

might then be plauſible Reaſons given to induce a good Man to give Way; but the Conſequence was fatal, and the Kingdom from that Period of Time fundamentally divided againſt itſelf: For by the Removal of this Land-mark (as the noble Hiſtorian very juſtly calls it) ſuch an Innundation of Complaints and Grievances immediately flowed in, as overſet and rendered uſeleſs all the reſt. No ſooner was the Time of ſitting of that Parliament unlimited, but the buſtling Men in it began to pave their Way to unlimited Power; the Clamours of the Rabble without Doors were encouraged to level all Diſtinction; and the Eccho of their Patrons within, called for one Prerogative after another till they were all ſevered from the Crown, and the King driven to the ſad Extremity, either of throwing himſelf abſolutely into his Enemy's Hands, or ſetting up his Standard againſt a prevailing Party of his own Subjects.

How ſhameſully then was the Strength and Bravery of thy Sons, O *Britain*, divided againſt itſelf! *Every Plowſhare became a Sword, and every Pruning-Hook a Spear.* Fathers appeared in Arms againſt their Sons, and Brother againſt Brother; every Man's Hand was againſt his Neighbour, till Bloodſhed and Rapine laid waſte the Land, and the Sword with Violence triumph'd over all: Triumph'd over many who were the

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moſt forward to draw it in the Cauſe of Liberty; made the Houſes of Parliament uſeleſs, and as if it were in Deriſion of Law and all civil Juſtice, erected a Court by its own Power, to arraign, condemn and execute the unhappy King. Oh, that a Veil could be thrown over the *Britiſh* Annals of thoſe Times! But they are recorded for our Admonition, and the Wiſdom of the Nation has thought fit to perpetuate the Memory of what was perpetrated, as upon this Day. Let it therefore be obſerved with Decency and Order; let it never be the Occaſion of miniſtring Striſe and Contention afreſh amongſt us; but let it be a Day of Sorrow for our Sins, of Enquiry into the Nature of that Guilt which brought on ſuch horrible Devaſtation, that we may never involve our Country in the like.

Now whoever reflects upon what has been before obſerved, and upon the Nature of popular and mixed Governments, muſt ſee that Diviſions are, I had almoſt ſaid, eſſential Properties of ſuch Governments; and ſo long as they riſe no higher than a little Warmth of rational Debate, may be very innocent; nay, generally ſpeaking uſeful, to keep in View what a good Man ſhould never loſe Sight of, the Love of his Country. The Danger of Diviſions ariſes not from the Difference of Opinion, whereon they are founded, but from

the Motives and End, by which the chief Promoters of them are governed: And as it is in their Power always to conceal the true End and Motives, ſo is it extremely difficult to diſcern exactly when they become criminal; for thoſe I mean to diſcern, who have only the lower Parts in the Community to act, who are indeed the Bulk of it, but under a Neceſſity of taking their Parts from Men in ſuperior Stations. The Blame therefore, and Guilt of dividing a State againſt itſelf, will uſually reſt in the firſt Place upon Men in the higher Stations; upon thoſe, who by having a Share in the Legiſlature have the Power of ſtrengthening or relaxing the Sinews of Government; of raiſing Jealouſies, and ſpreading Rumours among the People to irritate and inflame their Paſſions; which when once let looſe from the Rules of Decency and Reſtraints of Law, are not very eaſy to be again reduced into due Subjection.

How watchful then ought every one intruſted with a Share in the Power of making Laws, to be over his own Thoughts and Paſſions; to let neither his ambitious or ſelfiſh Views ever interfere with the common Good, nor his private Reſentments endanger the publick Peace? The Proſperity of thouſands and ten thouſands, may depend upon the Behaviour of a few; and muſt there

there not be a ſhameful want of Generoſity and Benevolence in thoſe few, if they throw their own Humours or Pleaſure into the Scale againſt ſo great a Weight of Happineſs as that of a whole Community; and for the Sake of gratifying a private, tranſitory Inclination, obſtruct or pervert the Meaſures neceſſary for the laſting Preſervation of the whole?

Hiſtorians are moſtly agreed, that at the Time King *Charles* made the Conceſſions I have juſt now mentioned, the Houſes of Parliament were both fully ſatisfied; were ſatisfied that every Thing neceſſary was done to ſecure the People effectually againſt Oppreſſion, and leave no complaining in our Streets. How indolent then, how unguarded muſt Numbers of them have been, to ſuffer a few intriguing, determined Spirits to weary them out by Artifice and Clamour, ſo as to be able to give a Kind of Parliamentary Sanction to every Step they took afterwards, till they had deſtroyed the whole Conſtitution. Ought not this to be a ſtanding Leſſon in future Ages to all who have a Share in the Guardianſhip of this Conſtitution, to conſider well the Importance of their Duty; to attend to it with Diligence and Fidelity; to perform it with Courage and Circumſpection?

It has been our Happineſs for upwards of half a Century

Century to be governed by Princes of ſo great Moderation and Equity, as hardly ever to create the leaſt Suſpicion of an Attempt to ſtrain Prerogative too high, or give any Umbrage that the Rights and Liberties of the Subject were in Danger of being invaded. It is the Glory of this Nation at preſent, to have a King at the Head of it, whoſe approved Magnanimity and Juſtice, entitle him to the warmeſt Affections of his People; whoſe Juſtice has been approved from the firſt Hour of his Reign, by a ſteady Adherence to all the Laws of *Britiſh* Government, and whoſe Magnanimity ſhone out with Luſtre and Succeſs, as ſoon as he was called by a neceſſary War to go out and in with our Armies. Such royal Virtues ſurely call for the moſt affectionate Attention of his Subjects, and make it in Point of Intereſt as well as Gratitude, their Duty to unite in ſtrengthning his Hands, and enabling him with Vigour to proſecute the Cauſe, which he undertook in Defence of our national Commerce, and for the Preſervation of the Peace and Liberties of Europe. At ſuch a Juncture, the fatal Conſequences of diſtracted Councils and divided Strength would be ſo numerous as hardly all to be foreſeen, and in all Probability ſo deciſive of the Fortune of our Country, as never again to be retrieved. To divide the *Britiſh* Councils has been always the principal Aim of the common Enemy, as well knowing

knowing from repeated Experience, that the only ſolid Hope of gaining any laſting Advantage over our Fleets and Armies, muſt ariſe from thence. Let it therefore be our principal Care to fruſtrate what the common Enemy has ſo much at Heart by our Unanimity, and by a true publick Spirit, and the Practice of every ſocial Virtue, deſerve the Continuance of the Protection of that good Providence over us, upon whom alone Succeſs depends; of that Providence, who by reſtoring again our legal Conſtitution after the diſtracted Times I have been ſpeaking of, ſhewed, that under his Direction *The Hearts of a whole People are but as the Heart of one Man*; and by preſerving it wonderfully ever ſince, that he is ſtill *our Saviour and mighty Deliverer.*

And therefore, by Way of making the beſt Uſe of this Diſcourſe, give me Leave to apply myſelf to all Orders and Degrees of Men amongſt us; in the firſt Place often to look up to that over-ruling Hand which directs and governs all, to be ſincere and zealous in our Religion: I mean not in Religion according to the miſtaken Notions of enthuſiaſtick Sectaries and furious Partiſans, but according to that Spirit *which is from above, and which is firſt pure, then peaceable, gentle and eaſy to be intreated.* Religion, alaſs! the Garbe of it at leaſt, was one of the main Engines made uſe of to ſpirit

up thoſe Diviſions which overturned the Government; and the Holy Scriptures were ranſack'd from one End to the other for Paſſages to Countenance the wild Schemes of the prevailing Sects. Strange! that the peaceable Doctrines of Chriſtianity, ſo plainly taught, that every one who runs may read, and every one who reads may know and practiſe them, ſhould ever be perverted to Purpoſes diametrically oppoſite to their true Meaning and Deſign. It is beſide my preſent Purpoſe to enquire what religious Party was the firſt Aggreſſors; thus much is certain, that if Divines of the Royal Party alledged Texts to countenance the Views of arbitrary Power; their Oppoſites were more than even with them in forcing the *Jewiſh* Hiſtory, the Prophecies and Circumſtances relating to that peculiar State, to ſpeak the Language of their own Party, as if they had ſolely reſpected the Affairs of *Great Britain:* And what other Effect could be expected from ſuch ſtrange and unaccountable Perverſions of the beſt Religion in the World among Proteſtant Divines, but to make the Infidel laugh, and the *Papiſt*, who was ſo much dreaded, triumph; and both lay hold of an Opportunity to deſtroy what they had all along experienced to be the Bulwark of the Reformation, The eſtabliſh'd Church of *England?*

Let it be our Parts to learn true Wiſdom from their

their Infatuation; to ſearch the Scriptures without Prejudice, and with the common Senſe and Reaſon of Men; to be ready to communicate what we know with all the Art and Strength of mild Perſwaſion, and enforce our Arguments by a Practice, that ſhews our Knowledge to be true, our Faith ſincere. Would Men accuſtom themſelves to conſider always the great Author of Nature, as a God of Order and Peace, which his Works manifeſt him to be; would they look upon the Chriſtian Faith to be then only efficacious when it worketh through Charity; would they remember that Humility and Temperance, Juſtice and univerſal Good-will to Mankind, are the moſt eſſential and diſtinguiſhing Characters of our holy Profeſſion, and form their whole ſocial Behaviour upon that Plan which Chriſtianity holds out to them of being all Members of but one Body; it would certainly be a Means of deriving the choiceſt Bleſſings of Providence upon any People: And if it would not remove every Difference about the Modes of Worſhip and Rules of Diſcipline, it would at leaſt prevent their becoming the Inſtruments of Sedition, by preſerving among all Chriſtians an Unity of Spirit in the Bond of Peace. For to ſay nothing of the numberleſs Precepts ſcattered up and down the Writings of the inſpired Penmen, recommending the Love of Concord and Peace, and requiring us, *as much as poſſible to live peaceably with all*

Men, and ſhun thoſe who are the Authors of Diviſions and Strife: Conſider only the natural Influence, which the Practice of the Virtues above-recited, muſt have upon any Government. Is not every one of them directly oppoſite to the lawleſs Extremes of vicious Appetite and Paſſion? Do they not ſtrike at the very Root of thoſe evil Habits, which create Diſtruſt and engender Strife? Can Ambition ever lead captive the Heart of that Man, where true Humility preſides? Can the Love of Luxury and Voluptuouſneſs have any Concord with Temperance, or Envy and Avarice preſerve a Place in the ſame Breaſt, with a Senſe of univerſal Juſtice and Good-will to Mankind? No more, certainly, than Light can agree with Darkneſs, or *Chriſt* with *Belial*. But take away the Exceſſes of Pride and Luxury, remove the Malignity of Envy and Avarice far from Society, and it will at once be cemented in Union and Concord, till one common Intereſt will influence and direct the whole; will make Men in their civil Capacity, as much one compacted Body under their reſpective Governors, as their Faith ought to make them in their Religious, under *Chriſt* their Head. Blame not Religion therefore, as the Cauſe of thoſe fatal Diviſions which make Kingdoms deſolate; but blame the real Want of it, or the miſguided Zeal of thoſe Seducers, who miſtake the Shadow of Religion for the Subſtance; whom the Apoſtles deſcribe

ſcribe as *preſumptuous and ſelf-willed, that deſpiſe Dominion and are not afraid to ſpeak Evil of Dignities*; *and while they promiſe Liberty, they themſelves are the Servants of Corruption.* *

Religion ſtamps the quite contrary Character on all her true Votaries, teaches them by Precept and by Example to be meek and lowly in Heart; inculcates all due Obedience to the Laws of God and Man, and by engaging Men in the Service of God, would releaſe them from the Bondage of their own irregular and depraved Appetites, and make them *free indeed.*

Let a right Senſe of Religion then be imprinted on our Hearts, as the firſt and moſt powerful Preſervative againſt thoſe ruinous Diviſions which lay whole Empires waſte; and under her Influence, let it be every Private Perſon's Care and Study to cultivate the Arts of Peace, *To ſeek the Peace of the City and the Welfare of the People whereunto we belong*; *for in the Peace thereof, we ſhall all find Peace.* And ſurely, if any Kingdom under Heaven, if any People upon Earth have all the Inducements neceſſary to cheriſh the Seeds of Amity and Concord with one another, they are every one of them united to prevail with the People of theſe Iſlands.

* 2 Pet. ii. 10, 19.

Bleſſed

Bleſſed with a Country, in its Climate temperate enough to encourage the Planter's Hand; and ſo fertile in its Soil, as never to diſappoint the Sower's Pains; within itſelf abounding in all Things requiſite for wholeſome Food and Raiment; and by its Commerce, enabled to introduce whatever the World produces, that is good to taſte or pleaſant to the Eye: The Inhabitants of it knowing, brave, and active: The Government well tempered between the Nobles and Repreſentatives of the People, under a Race of Princes who make it their conſtant Aim to preſerve it free: And to complete all, by its natural Situation ſecurely fortified; ſecure againſt any ſudden Attacks of foreign Violence or Ambition: Secure againſt every Enemy but thoſe who are nouriſhed in her own Boſom. Can any Thing more be wanting to make the Proſperity and Happineſs of our Country perfect, but thankful Hearts to that Providence who has placed us in it, and Unanimity among ourſelves to preſerve its Strength; but a chearful Enjoyment of all the natural Bleſſings, and acquired Advantages we are already poſſeſſed of; an honeſt Induſtry to improve them, and united Prayer to Heaven, to perpetuate them to late Poſterity?

If therefore we are really touched with the Calamities of thoſe Times of Riot and Confuſion, we ſtill lament; if we truly mean the publick Good, and

and ſincerely wiſh the Nation Tranquility and Peace: Let us mortify thoſe corrupt Affections and Luſts, which, *Like Coals to burning Coals, and Wood to Fire, are always ready to kindle Strife: Let all Bitterneſs and Wrath, and Anger and Clamour, and Evil-ſpeaking be put away from us, with all Malice.*

And let us join in a Prayer to God, the Author of Peace and Lover of Concord, that he will pour into our Hearts the Abundance of his Spirit, and ſo knit them together in Love and Unity, that we may be kind one to another, and tender-hearted, forgiving one another, as he through Chriſt hath forgiven us; that we may enjoy all the Fruits of Harmony and Concord among ourſelves in this Life, and the Peace of the Bleſſed with him for ever and ever hereafter, through Jeſus Chriſt our Lord, *&c.*

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